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601 number of people." From Vierkandt, Das genossenschaftliche Gemeinwesen der Naturvölker /The Cooperative Communal Life of Primitive Peoples/, Stuttgart, 1922.

601 127 The following list of Yamana kinship terms comes from the pen of the university lecturer Dr. Ferdinand Hestermann who at my request furnished it specially for this book. He writes:

Just as the language of the Yamana is extremely rich in forms, so also are there many designations for kinship. Reverend Bridges seems also to have felt this very strongly, for in his works we find several summaries of these designations.

The following list is first of all an excerpt from the Yamana-English Dictionary of Reverend Thomas Bridges (225). This

225. In the present book we refer to this work as BD.

furnishes the basis. As a supplement and a check, however, we have also used other accounts by Reverend Bridges, such as the one in his grammar published in London, as well as the manuscript of the above-mentioned dictionary, which was never published. From this manuscript edition, however, we obtained only clues since we had only the galleys which were not proof read and the handwritten copy was not available. Furthermore, the Gospel according to St. Luke was also used, namely, in the form of a vocabulary made from it by Platzmann (226). The grammar /786/ of

226. This refers to Platzmann (a). See the list of sources at the end of this book.

Lucien Adam has been used only sparingly, since it does not contain anything original; the same is true of the reports by Boggiani and Bove. We have, however, made abundant use of the lists of vocalizations made by the Mission Scientifique. In spite of all this, the summary is not entirely clear on all points; the matter is much too complicated for this.

I should like to permit myself two brief remarks. I go further than others in giving the scope of the designations, since this is

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601 clearly demanded by the language. I am also adding several verbs
127 which can only increase the clarity of this list of kinship terms for linguists as well as ethnologists, and above all for sociologists. Anyone who wishes to engage in more profound work is referred to the Dictionary.

601 Male relatives are given on the left, female on the right of the page. Occasionally we give the possessive and forms of address. Here and there we also give number, such as plural or dual, as well as the singular. Whatever appears in parentheses ( ) can be omitted or retained. The first numbers, which are not in parentheses and are followed by a period, indicate the person. The following number in parentheses indicates chapter and verse from the translation of the Gospel according to Luke.

601 The Indians call themselves yámana.

192 yamana-ūwa, man — yamana-ā-kīpa, woman
yamali(m), people in the plural — yamanaiamalim, human beings
ū-aiamalim, men (11, 44; 9, 14) — kīp-aiamalim, women (23, 49. 55; 24, 22)

[609] Strangers are clearly separated: agöpatūa, aua, mēamūa, the first being meant as European, the last as native strangers.
ūa, human being, man, also uōn (23, 2. 4. 14. 19); ūa in Luke (1, 31) used as "son" since here it can be the equivalent of the word "human being."

ūa, uōn, human being, man — kīpa, woman, wife, also kīpāki pa, the same in the eastern part of Beagle Channel

For the latter word kīpa-dāra, "all women, every woman," is striking. See "child" in this connection.

"Master" is gāligūa (12, 43), "sovereigns, aristocracy," tauīnaala (21, 12), in the singular tauīna, "lord, master" (9, 54; 12, 13) or tauīnūa, "the highest" (18, 18), whereas ōkōr mūtāgūua means "head of the house" (12, 39; 14, 26).
uātaala, "the elders, old one," appears in Luke (7, 3).
ma-gālig-īa is used for "manservant" or "maidservant" (1, 38; 12, 36).
uōštōxyāgūuōn, male servants (7, 2); uōštāgūkīpeiamalim, female servants (12, 43. 45).